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OF THE HEATHEN.

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A SERMON

*Preached before the North India Conference of the
Methodist Episcopal Church,*

BY

THE REV. B. H. BADLEY, D. D.

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"The heathen for thine inheritance."—Psalm ii. 8.

THIS phrase contains an apparent contradiction. An inheritance is supposed to signify some great possession, something worthy of being owned. Here an inheritance is spoken of; God the Father, infinitely rich, owner of the worlds seen and unseen, is the speaker; he addresses his only begotten Son, the Lord Jesus Christ, whom he sets as King upon his holy hill Zion, willing and glad to declare the decree as to his Sonship. We listen, all intent, to hear what this kingly inheritance is to be, and we hear the Father say, "I shall give thee the heathen for thine inheritance." We hear the announcement with wonder, for as we think of the heathen we call to mind people rude, uncivilized, savage, cruel, inhuman, and therefore, in the very nature of things, worthless. We remember what we have read concerning heathen nations, their idolatry, superstition, fetichism, and we say to ourselves, "Such an inheritance is worthless, absolutely worthless; surely the Father mocks the Son; He gives him the dregs of humanity!" But God makes no mistakes. He speaks no idle, unmeaning words. He sets a proper estimate upon this and every world; and a larger faith coupled with a keener insight and a more generous appreciation of God's gracious purposes will show us that this is indeed a glorious inheritance.

The subject presented in the text is "THE SPIRITUAL POSSIBILITIES OF THE HEATHEN." Such a theme should certainly command our prayerful thought, and especially, those of us whose lives are cast in a land where 200,000,000 heathen people dwell. As foreigners our presence in this country—which most of us look upon as our adopted home—shows that we read aright the hidden meaning of the text: possibly a re-examination of the words, and a fresh meditation upon the gracious promise, may quicken our faith and increase our zeal as we go forth from this city to another year's labor for our King and Master.

The Jewish people in a certain sense were God's inheritance. He took them as a possession: to them He gave the law, the Tabernacle, the Shekinah, the Temple—countless manifestations of His majesty and glory. Moses realized this as he stood upon the shaking crest of Mount Sinai, holding in his hands the tables of stone, waiting for Jehovah to re-write the commandments. The Lord descended in the cloud and stood with Moses there. He proclaimed His name—"the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." Moses made haste to bow his head in reverent worship, and even with the remembrance of the recent idolatry fresh in his mind he thus prays God in behalf of the stiff-necked Israelites, "O Lord, go among us, and pardon our iniquity and our sin, and take us for thine inheritance." God heard the prayer and made a covenant with the children of Israel, promising to do marvels before them: and thus as the centuries rolled on, the Jewish nation, with prophet, priest and king, grew and prospered.

When the Lord Jesus Christ came to earth on his royal mission he found two worlds, the narrow Jewish world, exclusive and unsympathetic, and the great Gentile world with its vast population for the most part groping its way in the dark, unilluminated by word of promise or whisper of prophecy. He came to save both worlds—to open up a way of escape

from sin, to point out the way to heaven. During the Old Testament dispensation God had not passed the Gentile world entirely by. That strange mysterious man, at once king and priest, who went forth to meet the victorious Abram returning from the war, king of righteousness and king of peace, Melchizedek, who stands as the personal type of Christ, was probably a Canaanite. Job, the apostle of patience, who, in the tents of Uz, struggled with the great problems of life, and in the midst of the fiercest flames that Satan could kindle remained true to God—Job was not a Jew but an Arabian Amir. Naaman, the Syrian, and Nebuchadnezzar the Babylonian, were under "the providential and loving discipline of God." Elijah, the Tishbite, is considered by many eminent scholars to have been not a Hebrew but a Gentile—

"From Jacob's seed, or Jokshan's stock,
Unknown, he stands God's seer ;
The Highlander of prophecy,
God's glorious mountaineer."

When our Lord entered upon his public ministry he was not slow in telling his disciples and the multitudes that thronged about him that he had come to save the race—to comfort earth's weary ones, as had been predicted, "to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty the bruised, to preach the acceptable year of the Lord." So bitter was the enmity between the Jews and their neighbours in Samaria that it had passed into a proverb—"The Jews have no dealings with the Samaritans," and yet Christ, at Jacob's well in the land of Samaria, preached his first Messianic sermon, and that to a woman. When the Syrophenician woman, wrapped up in her darling child as only a mother can be, came beseeching Christ to heal the precious invalid, she was obliged to submit to the ignominy of having her people called "dogs" as they were in the Jewish phraseology of the day, but her faith triumphed, and she went home rejoicing, though only a Greek, or Gentile. The Capernaum centurion, even though

outside the pale of the Jewish race, recognized Christ as divine as he besought him to speak the word—only a word, which should heal his servant; and he won from Christ that rare compliment, “I have not found so great faith, no, not in Israel.” And then, as if to give still greater comfort to this believing Gentile, our Lord, turning to his disciples, said, “I say unto you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven.”

In the last year of our Lord's ministry, just after He had healed “the man blind from his birth,” He proclaimed himself as the Door—the entrance into the Kingdom of bliss, and the Good Shepherd, giving his life for the sheep, freely and gladly. Looking out beyond the little circle of the disciples about him, and beyond the larger circle of Jews who should yet believe in him, He spake the gracious words, which have brought unspeakable comfort to millions of souls: “And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.”

Language could not be stronger. Christ foresees in confident anticipation the ingathering of the Gentiles, the conversion of the heathen. He thinks of his promised inheritance, and with glad heart, He exclaims, “I have other sheep,” and hastens to add, “I must bring them, I must lead them as a shepherd.” It is the decree of his Father's love and of His own: “They shall hear my voice,” they shall submit to the divine shepherding and follow the good shepherd. “and there shall be one shepherd, one flock:” Jews and Gentiles, all classes being united to Christ, unite in Him. The happy result will crowd heaven with jubilant souls.

As the risen Lord stands amid His wondering disciples immediately prior to His ascension, He assures them of his appreciation of the rich inheritance which should be His: He promised them power along with the descent of the Holy Ghost: they were to preach the Gospel, to testify among all men, to disciple the nations, to baptize in His name, and

to be witnesses unto him "in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the Earth," in remote continents, in the scattered islands of the sea, in all the world. Having thus commissioned them and given them an insight into the vast spiritual possibilities connected with the extension of his Kingdom, He left them and mounted up on high to sit down at the right hand of God the Father, and await with sublimest patience the development of the plans of the Godhead, to see of the travail of His soul and be satisfied !

The day of Pentecost followed with its great surprises to the disciples as well as to the multitudes who were added to the Church at Jerusalem. Then came persecution and the dispersion of the believers, not to be lost sight of, but to preach the word wherever they should go : prosperity followed : the Gentiles heard the Gospel message and "were glad." Saul of Tarsus, a Pharisee of the straightest sect, was converted, and in the very hour of his conversion, as he beheld the heavenly vision, he was told by the Lord Jesus Christ,—“Behold I will send thee far hence unto the Gentiles,” a glorious commission which Saint Paul, in spite of his early training and religious prejudices, most loyally obeyed. Saint Peter, who was as bigoted to begin with as Saint Paul, and whose vehement utterance, “Not so, Lord,” when first the vision signifying the salvability of the Gentile world presented itself, was indicative of the man—Saint Peter was led of God to see that not even were proselytes to be admitted into the Church, but out-and-out Gentiles, devout Corneliuses were also to be welcomed ; and thus the doors were thrown wide open, and men of all ranks and classes and nationalities were bidden to the Gospel feast.

The history of the Church from the first century to the present time has been largely connected with the conversion of heathen tribes and heathen peoples here and there in various parts of the world, a work which is being conducted more enthusiastically and creditably in the closing decades of this century than ever before. The experience of these centuries is eloquent

as touching the religious capabilities of the heathen, and showing the matchless power of Him who, lifted up, is to draw all men unto himself. "The Gospel," says one, "is indigenious in no country, and yet belongs to all. Every sea is not paved with pearl shell; nor does every soil grow vines and stately palms; nor does every mine sparkle with precious gems; nor do the streams of every land roll their waters over gold-glittering sands,—these symbols of grace have a narrow range; not grace herself. She owns no lines of latitude or longitude; all climates are one to her. She wears no party badge, and belongs neither to caste nor class, nor colour. She finds no fault with the darkness of a Negro's skin. He whom his white oppressor shrunk from worshipping with, eating with, sailing with, or dwelling with on earth, shall feast at a banquet and worship in a temple and reign in a Kingdom, where his haughty master may never enter; and when, as may often happen, the paleskin is shut out, and the bondsman, now and forever free, passes in at the celestial gate, it shall furnish but another illustration of the truth that salvation is not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Taking up the history of Missions as proving most conclusively the vitality and adaptability of the Gospel we remark—

I. THE GOSPEL MESSAGE HAS BEEN CARRIED TO THE LOWEST AND MEANEST OF EARTH'S PEOPLES, AND HAS BROUGHT ABOUT WONDERFUL TRANSFORMATIONS OF LIFE AND CHARACTER. When the Portuguese discovered the Hottentots they reported them a race of apes, unfit material for Church Missions. On many a door of the Cape Colony Chapels was subsequently nailed the sign, "Dogs and Hottentots not admitted." The French Governor of Bourbon said to the first Protestant Missionaries on their way to Madagascar: "You will make the Malagasy Christians! Impossible, they are mere brutes, irrational cattle!"

Of all earth's scattered millions, where are the most degraded to be found? Not in India—not in China—not in the wilds of America. The consensus

of opinion as indicated by the testimony of travellers and scientists gives this unenviable position to the people inhabiting the extreme southern part of South America—Patagonia and Terra-del-Fuego—formerly separate countries, at present forming a part of the Argentine Republic. Mr. Darwin, who visited these people in 1834, wrote of them as follows :—

“I believe in this extreme part of South America, man exists in a lower state of improvement than in any other part of the world. The South Sea Islanders, of the two races inhabiting the Pacific, are comparatively civilized. The Esquimaux, in his subterranean hut, enjoys some of the comforts of life, and in his canoe, when fully equipped, manifests much skill. Some of the tribes of Southern Africa, prowling about in search of roots, and living concealed on the wild and arid plains are sufficiently wretched. The Australian, in the simplicity of the arts of life, comes nearest the Fuegian : he can, however, boast of his boomerang, his spear and throwing stick, his method of climbing trees, of tracking animals, and of hunting.”

Other travellers have written in a similar strain regarding these degraded Patagonians, who are thus confessedly the lowest and least hopeful of all earth's inhabitants. The question arises, Have these people proven themselves so low and bestial as to be beyond the helpful reach of the Christian religion? Has the Church passed them by as worthless? Has Christ been unnamed and unloved in that remote part of the universe? Let history answer. What does the record say? The Gospel has found its way and won marked victories even in Patagonia. Ten years after Mr. Darwin's visit, the heroic Captain Allan Gardiner determined to carry the Word of God to the Patagonians. He visited the country, but could do nothing; he returned to England and besought help; he went again to the Falkland Islands, and, after having made half a dozen voyages to and from England, this impulsive man, in 1850, landed at Picton Island with six European assistants. It was his last effort. Exposure, scurvy and starvation swept away the whole of the expedition; and when, ten months later, a

vessel sent out by the Governor of the Falkland Islands arrived at Picton Islands, those who landed found the unburied skeletons of the seven brave men, and near by, the Journal of Captain Gardiner, giving the pathetic story of their sufferings.

Captain Gardiner's efforts were not in vain. "The South American Missionary Society" was organized, and has continued ever since. In 1857 a fresh attempt was made in behalf of Patagonia and Terra-del-Fuego. The head-quarters of the Society were located at Stanley in the Falkland Islands, from which point the various mission fields were easily accessible. Schools have been opened, churches built, converts gathered in. On one of the Falkland Islands, called Keppel, recently uninhabited, there is now a Mission-station, Church, schools and industrial farm. At Ushuwia in Terra-del-Fuego, in the midst of many difficulties, a station has existed since 1869. The missionary lives in an iron house sent out from England, surrounded by about 150 natives, dwelling in improved wigwams and cultivating plots of land. A mission schooner, named after Captain Gardiner, sails between Stanley and the other stations, carrying the missionaries to and fro in their work of love. There are now sixteen stations and at least a score of missionaries in connection with this Society.

In 1870, the Rev. Mr. Stirling, who for some years had been engaged in these Missions, was consecrated Bishop of the Falkland Islands, having as a part of his diocese, the adjacent mainland. In 1876, when the *Challenger* on her interesting voyage reached the Falkland Islands, Bishop Stirling was found at his post. Sir Wyville Thomson, the scientific *savant* of the *Challenger*, wrote as follows of this earnest worker :—

"On our second visit to the town our eyes were refreshed by the vision of a Bishop : not a Bishop blunt of speech and careless of externals, as so hard-working a missionary among the Fuegians and Patagonians might well afford to be, but a Bishop gracious in manner and perfect in attire, who would have seemed more in harmony with his surroundings in the atmos-

phere of Windsor or St. James'. We had great pleasure in the society of Bishop Stirling during our stay at Stanley. Although he takes his title from the Falklands, his diocese is so large—extending round the whole of the Southern Coast of South America—that his visits to Stanley are somewhat rare; and we owed the pleasure of making his acquaintance to an accident, which had befallen his little missionary schooner, the repair of which he was superintending. He is a most active and zealous pastor, and greatly beloved by his scattered flock. A greater part of his time is spent in Fuegia, where he has succeeded in establishing a half-civilized missionary station and it was most interesting to hear him talk of his strange experiences among perhaps the most primitive race in the world."

Thus in less than half a century we have seen Christianity planted in the uncongenial soil of the rocky islands near Cape Horn, where the waters of the Atlantic and Pacific meet in angry tides: we have seen how, in the midst of the greatest difficulties and discouragements, the Gospel has won to itself these degraded savages, and how the Church of England has created a special diocese and set apart a Bishop to supervise its work in those remote regions. It is not strange that Mr. Darwin should say (as he did in 1870) of this success "It is most wonderful, and shames me, as I always prophesied utter failure; it is a grand success." One of the most eloquent missionary volumes that could possibly be written might be written in two words—"PATAGONIA, DARWIN."*

* Concerning this most interesting subject Admiral Sir James Sullivan published the following letter in the *Daily News* of April 24th, 1885:—"I have been closely connected with the 'South American Missionary Society' from the time of Captain Allen Gardiner's death, and Mr. Darwin had often expressed to me his conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race. I had always replied that I did not believe any human beings existed too low to comprehend the simple message of the Gospel of Christ. After many years, I think about 1869 [1867] but I cannot find the letter,

For another illustration of the matchless power of the Gospel in reaching earth's meanest people, passing by Greenland, Labrador, Madagascar, the Sandwich Islands and many others, let us turn for a moment to the Islands of the South Pacific, more especially to Australasia. It is recorded of John Wesley that when surveying the whole of the heathen world, he declared that its evangelisation was not only possible but probable, except in the case of these islands. There were many difficulties, especially in the fact that each island had its own language or languages. The mutual unintelligibility of the Melanesian languages has led travellers to call that portion of the South Pacific, "Babel Polynesia." The character of the islanders was of the most impracticable kind. "Infanticide, suicide, cannibalism and burying alive were established customs; girls jumped from the cliffs with their children, young men hanged themselves, women would swim out to sea to be devoured by sharks simply to escape a few minutes' anxiety, pain or grief: wars were perpetual and feuds hereditary."

he wrote to me that the recent accounts of the Mission proved to him that he had been wrong, and I right in our estimates of the native character, and the possibility of doing them good through missionaries; and he requested me to forward to the Society an enclosed cheque for £5, as a testimony of the interest he took in their good work. On June 6th, 1874, he wrote: 'I am very glad to hear so good an account of the Fuegians, and it is wonderful.' On June 10th, 1879: 'The progress of the Fuegians is wonderful, and had it not occurred, would have been to me quite incredible.' On January 3rd, 1880: 'Your extracts [from a Journal] about the Fuegians are extremely curious, and have interested me much. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the progress of Fuegia is almost equally wonderful.' On March 20th, 1881: 'The account of the Fuegians interested not only me, but all my family. It is truly wonderful what you have heard from Mr. Bridges about their honesty and their language. I certainly should have predicted that not all the missionaries in the world could have done what has been done.' On December 1st, 1881, sending me his annual subscription to the Orphanage at the Mission Station, he wrote: 'Judging from the *Missionary Journal*, the Mission in Terra-del-Fuego seems going on quite wonderfully well,'"

The missionaries who went to labor among these savage people—sent out by the Wesleyans, the London Missionary Society and the Church of England—were heroic men, showing forth the bravery of the crusaders and the patience of the Saints: in laboring among these cruel islanders they required strength of body as well as of soul, tact and skill as well as consecration. Bishop Selwyn's method was a bold and simple one: he would approach an island in the ship's boat, wade or swim ashore leaving the boat as a means of escape, if necessary, and on the coral beach would meet the armed natives. "No litanies were sung, no banners were carried aloft, still less was there a Christian Queen Bertha on shore to prepare the way for the Bishop. It was essentially a work of faith and of patience."

A quarter of a century ago an Englishman who had been around the world remarked in the hearing of Prof. Christlieb that "the aborigines of Australia were quite beyond the reach of the Gospel, and that before they could even understand it they must first go through a preliminary course of general instruction." History has shown that the traveller was mistaken. The Gospel has been carried even to the degraded Papuans and not in vain. Cannibals have been reclaimed; precious souls have been won for Christ, Schools and Sunday-schools have been organized, churches have been built. More than one "Southern Cross," as the famous Mission-ship was named, has made its way from island to island in the South seas, carrying Missionaries and Bibles. Fiji, with its lovely Islands, has been added to the possessions of the British Government; and to-day in those distant regions the name of Christ is mentioned lovingly in song and prayer and word of testimony. The Gospel has triumphed.

II. In the second place let us call attention to the encouraging fact that **HEATHEN PEOPLE IN EVERY PART OF THE WORLD HAVE RESPONDED PRAISEWORTHILY TO THE CLAIMS OF THE GOSPEL**: they have shown their appreciation of the revelation which has reached them from God. Africa is popularly called "the Dark Continent"; yet Bishop Hannington has testified that the most

savage and degraded people were amenable to Christian influence. He writes : "As for the Africans, though they were oftentimes hateful and hating, yet there is much in them both to admire and to love. With all their depravity and darkness, I fully endorse Livingston's words that there are excellent traits in their character ; that they compare favorably with the early history of now civilized nations and are capable of a high degree of culture."

1. *They have accepted the Gospel in its entirety :* they have not sought to lower the standard of morality taught in the New Testament. The Native Churches raised up in India, China, Japan and the South Sea Islands are one in doctrine, one in the interpretation of the Word of God, and they have as high a standard of moral excellence as is possessed by the older Churches of the West. It were lamentable indeed if we were to find one standard of morals in the East and another in the West ; if the heathen, pressing into the kingdom of God, were to insist on bringing along with them the paraphernalia of heathendom, the observance of caste distinctions and the many smaller evils connected with heathenism.

2. *They have developed a laudable desire to make the most and the best of themselves*—a desire for self-improvement. The natives of Patagonia, when the opportunity was offered, soon learned to read, to write, and to work. The Australian aborigines have been proved over and over again not to be the hopeless savages they were once imagined : in five months' time they have been known to learn to read fairly well, to explain in English the Lord's Prayer and the Ten Commandments, and to cut and lay stone, so as to build a house unaided. In India, as in other heathen lands, when a company of villagers accept Christianity, their first request of the missionary is for a school-master to teach their children. These new converts have an instinctive desire to better their condition, a desire directly traceable to the elevating and ennobling character of the Gospel of our Lord Jesus Christ.

"No civilization," says a recent writer, "qualified the Papuans of Australia to see the way, the truth, and the

life, and to hear the still, small voice bidding them enter. But their Christianity prompted them to a Christian civilization. Their new life from above taught them in every way to live a better life on earth. In part they followed the example of the Missionaries, and in part they gathered the fresh fruit of their own purified ideas of social life and habitation and business intercourse. They have now clean houses, pretty chapels, and their arrowroot produce gained a prize at the late Vienna Exposition. Each of the stations has its school; and they are quite up to the standard of the ordinary village schools of Europe and America. The Moravian Mission school at Ramahyuk received a few years ago the highest prize offered by the Government over all the 1,200 Colonial schools. These converted Papuan 'dogs,' these 'offscourings' of the human race, not waiting for any culture before they heard and believed in the Gospel, have now nearly 300 schools with 15,000 scholars, and besides, seven Normal schools, with 100 pupils."

In the Sandwich Islands the chiefs and people when they became Christians saw the necessity of building Churches, and spared neither labor nor expense in this work. At Kailua they erected a Church 180 feet by 78, at Honolulu, 196 by 63. At Lahana the Church was of stone 98 feet by 62, with galleries,—“the most substantial and noble structure in Polynesia.”

3. *They have helped others.* Let a single illustration suffice. In the Bassein district (Burma) there are 8,000 or more Karen Christians: these out of their extreme poverty have accomplished marvels for the sake of the thorough education of their children. They have spent \$30,000 upon their High School buildings, and in addition have invested \$15,000 in America as the beginning of an Endowment fund. They have done this independently of the Missionary Society. How could they do it? “There is no human explanation,” says a Christian traveller, who recently visited them: “The giving has been out of range of all natural promptings. But God’s Spirit has breathed upon these converts from the lowest

heathenism, and through them He has taught a rich lesson upon benevolence to the Universal Church."

A few years ago Dr. Bainbridge and Mr. Carpenter paid a visit to the villages of these liberal Karens. At one place they found a village where the houses appeared unusually dilapidated, and they were told that it was soon to be abandoned on account of the multiplication of rats in the surrounding jungle for the previous seven years. On account of these pests the people had only reaped a third-harvest and were thus brought to destitution, to such an extent that they had taken to eating the rats, instead of exterminating them by poison as before.

The people of the village gathered in the Chapel with the visitors. Says Dr. Bainbridge : "Sorrow and sympathy and prayer are mingled, and then we separate. But the deacon draws from his tattered garment a handful of silver,—ten rupees. 'This is our contribution for foreign missions among the wild tribes in the mountains.' The tears gather in the eyes of both the missionary and his guests. Money from starving people to send the Gospel to heathens seven hundred miles away. 'No, we cannot take it: God does not ask this at your hands.' The missionary entreated them to place this contribution, at least temporarily, in their Church poor fund, to save some of their number it might be from death in a few days. 'Impossible,' said the minister, and he added these words as he thrust the silver coins into Mr. Carpenter's hands : 'We can live on rats, but the Kakhyens cannot live without the Gospel.'"

4. *They have bravely undergone all manner of persecution.* The question is not—In what heathen country has there been persecution? but, Where has there not been persecution for Christ's sake? Verily, Christ came "to bring a sword." In the far North, in the distant South, in the Eastern world and in the Western, in the scattered islands and on the great continents, among high-castes and low-castes and out-castes; among Mohammedans and Parsecs, and a score of other peoples, new converts have been bitterly persecuted. Under the promptings of Satan, human nature has

exhibited a strange malevolence in this respect. Father indeed has been set against son, son against father, and so on through all the various degrees of kinship and affection.

In the midst of these sore trials, which are about the same in intensity the wide world over, whatever the colour of skin, or cut of garment, or pattern of house may be, heathen converts have remained true to Christ and have manifested a marvelous degree of courage.

Our experience as missionaries in India confirms this. As we turn to the pages of our Annual Reports, year by year, we find touching illustrations of this fact. In one we read of a new convert at Pithoragarh in the mountains, who was obliged to leave his house on becoming a Christian, and to live under an adjoining tree month after month, even though he was the sole bread-earner in the family ; in another, we read of youths only sixteen years old, who have been cast out of house and home for accepting Christ ; women and girls also have shown their bravery in enduring persecution for Christ. In no country, perhaps, has there been more bitter or marked persecution than in Madagascar. After sixteen years of planting and trailing (dating from 1820) came twenty years of bloody persecution, under the direction of the maddened heathen Queen. The story has been often told. The Native converts were apprehended and severely dealt with ; many hundreds were degraded and impoverished ; hundreds more doomed to slavery ; hundreds were put to death, and multitudes exiled. The Queen at one time issued orders to her soldiers to put the Christians to death at once wherever found, by digging a pit, tying them by the hands and feet, thrusting them into the pit and pouring boiling water on them till they perished. In 1850, 2,000 converts were summoned to the capital to answer for the offence of worshipping the only true God and believing in his Son. Three of the most distinguished for rank and devotedness were sentenced to be burnt to death ; and three times while their bodies were consuming the rain descended in torrents and extinguished the

fires. Many others were thrown from a precipice near the city and dashed in pieces.

In the midst of all this tribulation the converts remained firm. They were often obliged to flee to the forests for safety, and as the Queen's spies were everywhere present they were in constant danger of their lives. Sometimes the converts were enabled to recognise each other by a reference to Jeremiah xxxviii, 15, ("If I declare it unto thee, wilt thou not surely put me to death?") which was answered by the following verse ("As the Lord liveth that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.") The number of converts steadily increased, and it is stated on good authority that not a single case of apostasy occurred. The heroic Malagasy were indeed "more than conquerors."

5. *They have won the crown of martyrdom.* It is one of the strongest proofs of the power of the Gospel in the hearts of men, that men and women have been found in every age and in every clime, ready to give up even life itself for Christ's sake. New converts, fresh from the darkness of heathendom, with the baptismal vows still sounding in their hearts, and the baptismal water scarcely dry upon their brows, have cheerfully gone to death rather than deny Christ. Foxe's "Book of Martyrs" is but an imperfect record. Many a nameless convert in Japan, in Korea, in the Fiji Islands, has sealed his confession of Christ with his heart's best blood, with no consciousness that he was doing a heroic deed.

Martyrs have not been wanting in India. In the dark days of 1857, when the sepoys were thirsting for the blood of Christians, not far from where we are met in happy Conference to-day, a young Native Christian girl (the Maria, of whom Dr. Butler so graphically writes) was cruelly put to death: no tall monument marks the spot where this pious convert fell, but her name is written on high, and her faithfulness is an incentive to us all to be true to our divine Master.

On the 11th of May, 1857, Wilayat Ali, a Native preacher, connected with the Baptist Mission at Delhi,

fell at his post, testifying for Christ with extraordinary bravery to the very last. He was seized by the sepoy, dragged through the streets and beaten with shoes as he was hurried along, his persecutors tauntingly said, "Now, preach Christ to us! Now, where is the Christ in whom you boast?" Others asked him to forsake Christianity and repeat the *Kalima*, but he steadily refused and continued to speak of Jesus to those around him. At last a mounted sepoy came up, and on being told that the captive was a Native Christian, he drew his sword and with a blow severed the head of the preacher from his body, and Wilayat Ali went to join the noble army of martyrs; his last words were, "O Jesus, receive my soul."

And there are those before me to-day—those who themselves were heathen, others whose parents were heathen—who would be as ready to go to the stake for Christ's sake to-morrow, as our beloved Bishop himself. These Native brethren of ours, should the occasion arise, would show their loyalty to Christ as readily as their Western associates; they love the Lord Jesus Christ with a love that neither fire nor flood nor naked sword could destroy.

But we need not go back even thirty years to find martyrs in the lands of heathendom. The story of Uganda in Eastern Africa is fresh in our minds, where, at the bidding of the cruel young king, Mwanga, the heroic Bishop Hannington was put to death. We have rejoiced in the heroism of the English Bishop; we should not forget the Native converts in that distant field, who, with a steadfastness and courage not a whit behind that of their English brother, won the crown of martyrdom. Even Native boys, newly converted, have shown their devotedness to Christ and their willingness to die for Him. In Uganda, early in 1885, several pages in the royal service, who had recently embraced Christianity, were arrested. Among these were three, "Mr. Ashe's boy," Kakumba, and Serwanga, who perished as martyrs. They were tortured by having their arms cut off, and were then bound alive to a scaffolding, under which a fire was made, and they were slowly burnt to death. Mujasi

(the king's officer) and his men mocked them and bade them pray now if *Isa Masiya* (Jesus Christ—the same expression that we have in Hindustani) would rescue them from his hands. “The dear lads clung to their faith, and in the fire they sang *killa siku tunsifu* (the hymn, “Daily, daily, sing the praises.”) Thus they passed out of this weary, wicked world into the land of light and glory; thus was administered unto them an abundant entrance unto heaven. Tell me not that these were Negroes; that their complexion was of the blackest; that they had curly hair and thick lips; they stand side by side with the proto-martyr Saint Stephen, encircled with a radiancy and glory in comparison with which the sun's brightest beams are as darkness; they have gone up out of great tribulation; they have made their garments white in the blood of the Lamb: and by and by we shall see them—with our own brave Hanumant Singh of Shahjehanpore, and a mighty host of other martyrs, hailing from many a scattered clime.

III. These considerations have prepared the way for the discussion of a subject of deepest and abiding interest to us all—THE SPIRITUAL SUSCEPTIBILITIES AND RELIGIOUS CAPABILITIES OF THE PEOPLE OF INDIA, especially those classified as heathen. These people are essentially and primarily religious. This is shown in many ways.

1. *In their worship.*—They are a nation of worshippers. Temples abound throughout India, from those on the far-away peaks of the Himalaya mountains to the remotest point of the Madras Presidency: it is only when one has seen the temples of Muttra, Brindaban and Benares in the North, and the immense structures at Madura, Trichinopoly and Tanjore in the South, that he is qualified to speak on this subject; in comparison with some of these great edifices the ordinary village temple of the North-West Provinces seems but a toy. In more than one Kumaon valley nestle a score or more of stone temples, small it is true and rudely built, but still temples, proof positive that in some by-gone age the valley was the home of those who feared the gods and sought to please them.

Besides, there is constant daily worship in the houses of the Hindus to an extent which we probably do not dream of ; the rude clay image is quickly fashioned ; grains of rice, sweetmeats, a *lota* of water are always at hand, and flowers of some kind are nearly always available—for no purpose so available as to deck the household idol. Herein largely lies the strength of Hinduism : if every Hindu mother would to-morrow abandon all worship at home the system would soon fall and be a thing of the past. The heathen father may not call together his family for daily prayers as the Christian does, but the wife and mother sees to it that the idols are not neglected ; and her zeal makes idolators of her children. The mothers must be reached before the nation can become Christianized. It is a cause of devout thankfulness, that so many consecrated women are coming to India year by year to labor among their heathen sisters. There are Marys and Marthas, Phebes and Priscillas, Tryphenas and Tryphosas, Lydias, Julias and Persises in these cities about us as well as in the scattered towns and villages, and a waiting wealth of fervour and devotion now lavished upon gods of stone and brass that shall yet be turned toward the Lord Jesus Christ.

2. *In their pilgrimages*—often long, weary and painful ; often ending in death. It is something more than a passing whim or idle notion that causes a man to leave his home in Bengal or Bombay and make his way to Hardwar (where the Ganges emerges from the Himalayas) and then on up the roadless mountain sides to the sacred shrines of Kidarnath and Badrinath where he may make his promised offering and prefer his darling request. Year by year scores of these enthusiasts, men, women, and children, sicken and die along the road, and yet the tide flows on. A steamer full of pilgrims for Pooree may go down in the Bay of Bengal with the loss of all on board, but other pilgrims, undeterred by the fear of a repetition of the ship-wreck, set out upon the same voyage to pay their vows at the shrine of Jaggarnath.

3. *In fasting*.—This is a well-known custom among the Hindus, and is observed in many parts of

India with a carefulness, strictness and zeal which are worthy a better cause. On certain days of the year millions of Hindus abstain from food from sunrise to sunset.

4. *In keeping vows.*—Illustrations of this abound on every hand and need hardly be cited. On many a mountain summit, where the road cuts the ridge, pieces of cloth are to be seen tied to the branches of a tree, each piece telling of a vow fulfilled. The devotee who holds up an arm until the limb is stiffened, never more to be restored to its natural place; the man who measures his length along the dusty road to a certain temple; the recluse in the jungle—these and others show that these heathen people have not only a willingness to make vows to their deities but a strength of purpose to keep them.

5. *In large gifts of money offered gladly at the shrines of gods and goddesses.*—Who can estimate the value of the offerings made to-day in the many temples at Benares? Who can tell the value of all the offerings thus presented to-day in the various temples throughout India? The Hindus are good givers. The fact that so many thousands of priests are supported year by year proves this. The people repair to the shrines faithfully and do not go empty-handed. In the midst of many a tray of sweetmeats presented to the idol lies a piece of silver. Millions of pice are daily offered in the name of some favorite god by those who can ill-afford to give even so small a sum. Such giving shows as nothing else could, the capacity for self-denial which the ordinary Hindu has. Mr. Sumant Vishnu, of Bombay, gives it as his opinion that the Hindus spend from Rs. 5 to Rs. 15 each per annum on religious rites.

6. *In spiritual-mindedness.*—Who among us does not recall some devout Hindn, with whom he has come in contact in the course of his missionary experience—with face full of eager questioning, with a mind accusomed to thinking on spiritual subjects, and a heart yearning to find rest? There are many such all over India, some on the threshold of the Kingdom of Christ, others, alas! still groping in the darkness, never having

had the Gospel message explained to them. The people about us have a capacity for soul culture.

In almost any season of the year, if you will walk carefully across your compound, even where at a cursory glance you see nothing but grass growing out of the *kankar*-fil'd soil, you will find on a closer examination that the tiniest flowers of most pleasing hue and of delicate pattern abound on every side. It takes stooping to find them, but when found, their delicate beauty is beyond comparison. Even so I have thought in the midst of the bloody sacrifices, the widespread idolatry, the gross ignorance, the heathen rites and ceremonies of India, we find conjugal fidelity, love of children, obedience to parents and other sweet and gentle virtues developed often to a surprising degree, giving us an earnest of what we may expect when the genial dews of the Holy Spirit's precious influence shall fall upon these hearts. It seems almost a miracle—a yearly miracle—that these plains about us do not lose their productiveness, that the fields should continue to be ploughed and reaped century after century, millenium after millenium. In many western lands we see the soil wearing out and refusing to bring forth seed to the sower: here in India, our kind heavenly Father, night after night, touches with loving hands the dews as they fall upon thirsty fields, and year by year he miraculously enriches the clouds that descend with copious showers: the millions are fed. How easy will it be for Him who so wondrously loves this people to send showers of blessing upon waiting souls, rivers of grace that shall flow through countless hearts, showing forth his thoughtful love and his Almighty power and bringing forth spiritual harvests of unspeakable beauty and value.

In view of these and various other considerations, which no doubt have suggested themselves to your minds, while I have been speaking, it is not strange that Bishop Thomson, eloquent, sympathetic, far-sighted, in his address at the organization of our Conference, years ago, should have spoken in such glowing terms of the bright prospects

of Christianity in India. Speaking of India's sons, the eloquent Bishop said: "Hypocritical, false, ungrateful, from the oppression of ages, they may be; but in their breasts is gentleness and patience and love, while religion enters largely into their national life. They have characteristics, which, if sanctified, would enable them to enjoy the plerophory of grace. Europe is too proud, America too worldly, and both too materialistic. India, brought to Jesus, may lie, like John, in the Master's bosom. Is not Indian mind too peculiarly adapted to our form of faith? It needs something to arouse it from its fatalism, to teach it the immutability of moral distinctions, the moral quality of intention, and to inspire it with a sense of human responsibility. It is adapted also to our type of piety—the emotional, the hopeful. It demands too our form of propagandism; we employ lay agency, we teach men to preach Christ crucified so soon as the divine coals burn within them. We have a system of itinerancy just fitted to set fire to these plains."

It is for the salvation of such a people that you and I are labouring. Could we find a better field, one more attractive, or inspiring? We are in good company here in India in the midst of our Aryan brothers and sisters. I know of no better place than India for developing moral character, the graces by which we may "adorn the doctrine of God our Saviour." I deny the charge, often carelessly made, that missionaries in India, on account of their heathen surroundings are apt to backslide and lose spiritual power. Helping these little ones about us is the best and greatest and safest thing you and I can do, as we shall see in the great day of eternity.

God is with us: let us be of good cheer. Our successes—let them be spoken of with humility on our part—tell that the Divine Leader is in our midst. Let us go on, strengthening the stakes and lengthening the cords, expecting great things from God, attempting great things for Him. Let the joy of the Lord be our strength. The future has wonderful surprises in store for us as Christian workers. Times of refreshing

shall surely come. Revivals will break out in our midst as never before, and multitudes will press their way into the Kingdom. Let us appreciate our rich heritage and know of a truth that God has "much people" in this mighty empire. And let us not be discouraged : let us not say in fretful impatience, Why is it that our Lord delays his coming; why does He not stretch forth His mighty hand, and by a word win these millions of India to Himself and enter upon His rich inheritance here? The fact that He does delay most plainly indicates the duty of the Church; something remains for us to do, and it behooves us to do it with our might. We may say with one of India's greatest missionaries, the immortal Duff, who still lives in the lives of many worthy workers in various parts of the land: "If India has been allowed to continue for ages the theatre of one of Satan's mightiest triumphs, it is only that in these latter days it may become the theatre of one of his disastrous defeats. If, in the pride of sinful lust, India has long refused to yield allegiance to Him, who on Zion's holy hill has been anointed King and Governor of the nations, it is only that—when made captive and willing in the day of His power and merciful visitation—she may enrich and adorn, with more than the spoils of orient magnificence, the triumphal car of the conquering Immanuel."

Let us go forth then, "strong in the Lord and in the power of his might," our hearts aflame with holy zeal, our souls purified by the precious blood of Christ, our minds enlightened from on high, in fullest sympathy with the purpose of Christ to save the world and enter upon his inheritance. It may not be ours to unbar and lift up the everlasting gates to allow the King of Glory to enter the shining courts above : but we may take some little one by the hand and lead him or her into the Redeemer's Kingdom, and win thereby the Master's approval and the eternal gratitude of a ransomed soul. May God bless us for Jesus' sake





